

out some such origin and basis the appearance and the action of the Energy is unintelligible. Yet an opposite aspect of the nature of the cosmic phemonon, as we see it appears to forbid the theory of a random action generating a persistent order. There is too much of an iron insistence on order, on a law basing the possibilities. One would be justified rather in supposing that there is an inherent imperative Truth of things unseen by uSy but a Truth capable of manifold manifestation^ throwing out a multitude of possibilities and variants of itself which the creative Energy by its action turns into so many realised actualities. This brings us to a second explanation—a mechanical necessity in things, its workings recognisable by us as so many mechanical laws of Nature;—the necessity, we might say, of some such secret inherent Truth of things as we have supposed, governing automatically the processes we observe in action in the universe. But a theory of mechanical Necessity by itself does not elucidate the free play of the endless unaccountable variations which are visible in the evolution : there must be behind the Necessity or in it a law of unity associated with a co-existent but dependent

law of multiplicity, both insisting on
manifestation;
but the unity of what, the multiplicity of
what?
Mechanical Necessity can give no
answer. Again
the emergence of consciousness out of
the **Incon-**
scient is a **stumbling-block** in the way of
this theory;
for it is a phenomenon which can have no
place in
an all-pervading truth of **inconscient**
mechanical